

CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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FOR THE CHRISTIAN MESSENGER.

REVIEW

Of a book, entitled "LECTURES ON UNIVERSALISM: By JOEL PARKER, Pastor of the third Presbyterian Church, Rochester. "Buy the truth and sell it not." Printed at Rochester by Eliza Loomis, 1830—pp. 126 12mo.

Mr. Parker, the author of the six lectures on Universalism, is now located in this city, and appears to be zealously engaged in propagating the hypothesis of endless misery. Universalism is opposed to this absurd hypothesis; hence Mr. P.'s zeal against Universalism. In reviewing his book, I purpose to deal as gently with him as the circumstances of the case will permit, consistently with a respectful observance of that principle of duty, which forbids the healing of the hurt slightly.

I know that I shall be approved by every intelligent and candid reader, for probing the wound to the bottom. "Buy the truth and sell it not," is the motto chosen by Mr. P. We are all acquainted with buying and selling, but I fear that Mr. P. is ignorant of the article mentioned in his motto; and has yet to make the purchase before he can offer it for sale in our market. I will, therefore, first, inquire, What is truth? and second, What is meant by buying truth?

Christ declared that he came to bear witness of the truth. He also declared, speaking of himself, "The bread of God is he which cometh down from heaven, and giveth life unto the world." (John vi, 33.) And Paul declared of the mystery of God's will, or the truth, "That in the dispensation of the fulness of times, he might gather together in one all things in Christ;" and averred, to the Ephesians, that they trusted in Christ "after that ye heard the word of truth, the gospel of your salvation." (Ephes. i, 10, 13.) Emphatically the truth, as borne witness to by Christ and Paul, is the gospel of men's salvation—the giving of life unto the world; mankind universally. "Buy the truth and sell it not." This truth is the truth. Mr. P. has yet to make the purchase.

To buy the truth, you must pay dear, for it is invaluable. You must pay the price of that popularity, and that salary, and that chief seat in the synagogue and uppermost room at the feast, which error promises its votaries, and no more be called Rabbi. You must pay the applause of men—you must pay, or sacrifice the god of this world—and having bought the truth, you must not sell it to obtain any riches, or applause, or favor, or any boon which the self-styled orthodox can give in exchange for it. I fear Mr. P. will say, like one of old, "This is a hard saying, who can hear it?" The world has gone forth to the world, to all men, "The word of truth, the gospel of your salvation." I say with Paul, "If any preach any other gospel unto you than that ye have received, let him be accursed."

Having disposed of the title page of Mr. P.'s book, and shown him the estimation I have of his motto, and the use of it, I will examine the book itself; and in this examination, confine myself to the prominent parts, etc., and not undertake to cut up in detail, a monster which can be annihilated at a blow.

Mr. P. in his first lecture has attempted to establish the following proposition:

"SOME OF OUR RACE WILL ACTUALLY SUFFER ETERNAL PUNISHMENT."

Mr. P. in pages 6 and 7 argues, that the divine government will prove effectual in proportion to the certainty of the infliction of the penalty threatened. He asserts, that "The penalty of the law of God is weighty as his eternal curse, and sure as his ability to inflict it." He has concluded, that no man will commit sin under the conviction of a certain punishment. Hence Mr. P. is of opinion, that when he can persuade men to believe that endless misery will be to them the wages of sin, they will cease sinning, and Universalism will fall to the ground. Orthodoxy, that is the doctrine of future and endless misery, has been prayed, and preached, and printed, and sung, for centuries, and mankind go on sinning. Now one of two alternatives must be accepted; men either do not believe the doctrine, or the doctrine fails of producing the intended effect. Men go from orthodox benches to the state prison and the gallows, and the transition from an orthodox sermon to the very dregs of criminality, is too common now-a-days to excite surprise. The old story of fire and brimstone, hell and devils, has lost all its charm, and men listen to it with as much sang froid as to a recital of a stale anecdote, or the reading of a last year's almanac. It appears that orthodox teachers have become aware of this fact, and have resorted to a new expedient, to raise the wind; for, finding that the quality of their logic is ineffectual, they have quadrupled the quantity; and have thus attempted by their four day's meetings to satiate mankind, and by an excessive dose of their medicine to rouse into action the sleeping energies of their patients. They have resorted to a medical stratagem; they have endeavored by a compound of simples to create a favorable energy, and communicate power to their hitherto inert agents. As Mr. P. is one of this experimenting fraternity, I have been the more particular in presenting a key to the reader, which shall lead him to an understanding of orthodox management.

In page 8 of his book, Mr. P. has gone beyond himself, in his phraseology, for I will presume that no man can find such ideas in his own head, as appear to be, at times, in the possession of Mr. Parker. He says, "So we say, that the effect of the doctrine of future punishment, depends upon the certainty with which it is seen to be coming upon every unreconciled sinner." And he has italicized the words "it is seen," to give force to his conviction. Moses, of old, mounted Pisgah's top to see the promised land; and what Mr. P. has mounted to see so much farther than Moses ever saw, or ever pretended to see, we cannot conceive. In Paul's day, men walked by faith; now they can see things that Paul never so much as dreamed of. They can see future punishment coming, &c. And Mr. P. has decided "that the effect of the doctrine of future punishment, depends upon the certainty with which it is seen to be coming" &c. Well, then, on your own ground, as the effect of your doctrine depends upon the certainty with which men can see future punishment coming upon them, and as every man making any pretensions to common honesty, and common sense, must acknowledge that on this subject, he is as blind as a bat, you must give up your proposition as absurd to the last degree.

This appears to be the quintessence of orthodoxy. Men are to be considered as hopeful converts to Christianity in proportion, or rather in an exact ratio with the certainty of their faith or belief in future punishment. And when a man can see the punishment coming upon his unreconciled neighbor, he is himself a true convert. Then the man, to use Mr. P.'s language, will feel "the necessity of fleeing to the Lord Jesus Christ, for pardon and salvation." Mr. P. believes this, his view, "must at once clothe the divine law with omnipotence." In plain English—when a man can see future endless punishment coming, he will flee to Christ. It is not the folly and evil of sin—it is not a sense of gratitude to God for his goodness—it is not the intrinsic value and beauty of godliness and virtue, in contradistinction to ungodliness and vice, that causes the sinner to forsake sin, and take Christ's yoke upon him; it is the fear of the devil, hell, fire and brimstone, that restrains him from the actual commission of sin on the one hand, and drives him to Christ, in all reasonable probability, much against his inclination, on the other. Therefore, a man may possess all the qualifications of a Christian necessary to have initiated him into the church of Christ in the days of the apostles, and now be rejected, and consigned to endless misery, for no other cause than his want of faith in a hell that Paul never so much as mentioned in all his epistles.

Mr. P. says, page 12, "These promises, however, as we have intimated before, are made to a peculiar character; they are not made to men generally and promiscuously, as are the offers of mercy; but in every instance in which the peculiar blessings, perfect holiness and eternal happiness, are promised, the application is clearly and distinctly restricted to a certain class of men, whose character is accurately defined in the scriptures." The conclusion of the whole matter is just this, that the offers of mercy are to sinners, and the promises of perfect holiness and eternal happiness are to the righteous. And Mr. P. has concluded, that, because it is declared that those "who by patient continuance in well doing seek for glory, honor and immortality," shall have "eternal life," all others shall be excluded, and be the subjects of his eternal punishment. And he thus construes the various passages which may be drilled into a subseriency to modern orthodoxy.

To show the folly and ignorance of Mr. P., I will refer the reader to Galatians iii, 8, 16, 17. "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Also, Acts iii, 26, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities." The doctrine of the Bible is, that the promises

are to Christ the mediator, and the heathen are given to him, as his inheritance, and the uttermost parts of the earth as a possession; and that Christ came to save sinners. Mr. P.'s doctrine is, that the promises are made to the righteous part of mankind, and that Christ came to save good men. A mighty difference this!

Nearly, if not quite, one half of all the human race die in their infancy, and cannot be the subjects of salvation, if Mr. P.'s hypothesis were true; for the plain and conclusive argument that they have never been frightened by a belief in future punishment to play the hypocrite. Thus, if this almost innumerable class of human beings shall be made the recipients of a future blessedness, they must be saved by a different plan from Mr. P.'s.

I will now prove that Mr. P.'s system of doctrine is rotten to the very foundation: and provide him a sufficient task to plug up and caulk tight his own leaky cistern, so that he can afford little leisure to hunt out defects in the religion of his neighbors.

The omnipotence of the law, consigning sinners to future and endless punishment, is the foundation of Mr. P.'s scheme of salvation, or rather of his scheme of damnation. We have seen that the promise is to Christ, that in him all the kindreds of the earth shall be blessed; and the Book says of Christ's blessing, that he will bless you "in turning away every one of you from his iniquities." Paul has asked the question, "Is the law then against the promises of God?" Paul shall answer, "God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law." (Gal. iii, 21.) Now for the all-important question—"Wherefore then the law?" Answer—"It was added because of transgression, till the seed should come to whom the promise was made." (Gal. iii, 19.) The promise was made to Christ—promulgated to Abraham, and the law added, not to annul the promise, but to be in subserviency to it. Proof. (Rom. iii, 20—24.) "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus." And to make the truth more glorious, Paul has added, in chapter xi, 32, "For God hath concluded them ALL in unbelief, that he might have mercy upon ALL." And then Paul, in view of God's universal goodness, breaks out into a rapturous exclamation, "O the depth of the riches both of the wisdom and the knowledge of God!" But in view of Mr. P.'s dreadful and disgraceful hypothesis, I would exclaim, O the depth of the poverty both of the wisdom and the knowledge of your doctrine, which prostitutes the truth of God's salvation in the gospel of Christ, to the misery and wretchedness of innumerable souls for which Christ suffered, died, and rose triumphant from the dead! "Miserable comforters are ye all."

H. F.

(To be continued.)

FROM THE BOSTON TRUMPET.

COMPENDIUM OF A SERMON.

Delivered at the ordination of Rev. JOHN H. WILLIS, in Greenwich, Mass. on Wednesday, November 23, 1831.—By HOMER BALLOU.

"For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ." 2 Cor. ii, 17.

In the introduction of this discourse the audience were told that it requires but a slight ac-

quaintance with the New-Testament to know that the doctors of the law had so corrupted the scriptures of the Old Testament, that Jesus found it necessary to give them and their disciples to understand, that they were not only ignorant of the law and the prophets, which they read in their synagogues every Sabbath day, but that they had made the law void by their traditions. It is a fact, which ought to serve as an admonition, that the doctors of the law of Moses, the Pharisees and Scribes who lived in the days of Christ, were as superstitiously tenacious of the books of the Old Testament, as are the christian doctors and their disciples, of the whole Bible in our own times; for if those, who in the days of Jesus, were piously engaged in teaching the people the law and the prophets, did in fact, so corrupt them as to have no true knowledge of the doctrines which they contained, it is supposable that the christian doctors may have as foully corrupted the whole Bible. And it is no more surprising that the christian doctors have so egregiously misconstrued the whole of the scriptures as to be led, in their blindness, to fulfil what is therein prophesied concerning them, than that the Jewish leaders should so corrupt their scriptures, as to be led in their blindness to fulfil them in condemning Christ.

That the christian doctors have corrupted the word of God, is fully proved and clearly demonstrated by their own confessions. The catholic clergy accuse all Protestants of corrupting the scriptures; and all the protestant doctors agree that the scriptures have been most foully corrupted by the Catholic church and her clergy. And, moreover, not only do they accuse the catholics of corrupting the word of God, but they mutually accuse each other of the same. All agree that professed christian doctors have corrupted the word of God; though none are willing to allow that they themselves have done it. They are content to accuse each other.

The preacher proceeded to state, that, as the denomination to which he belongs, do most religiously believe that the christian clergy, generally, have corrupted the word of God, and have forced the scriptures into the support of doctrines which they were never designed to teach, and have, for this reason, dissented from other professed christian denominations, he felt it a duty, which was due to the public, to set forth certain important particulars in which their corruptions of the word of God are evident. If the denomination called Universalists were not fully satisfied that the christian clergy had corrupted the scriptures, and taught doctrines contrary to them, they would have no occasion to incorporate themselves into a distinct christian communion. But as they have done this, and are using all possible means to promote their doctrine; and are ordaining young men to the work of the sacred ministry in their order, they deem it a duty which they owe to themselves, and to other denominations, to state their reasons for so doing.

In relation to the corruptions of the word of God, which are the work of professed christian doctors, the preacher endeavored to extend the mantle of charity, by showing that those corruptors might be honest to themselves, in such works of darkness.

The circumstance that Jesus found his violent opposers to consist of the doctors of the law, the Scribes and Pharisees, and the whole estate of the elders, with the high priest at their head, was set forth as a case similar to what is now visible in our times. We now find that the opposition to the blessed doctrine of God's universal, efficient grace, consists of the doctors of the church, the whole estate of the clergy assisted by their religious disciples. The common people heard Jesus gladly; but the Scribes and Pharisees said he was a Samaritan and had a devil. The common people now hear the doctrine of impartial salvation with delight; but, by

the doctors of the church, it is treated as the vilest heresy.

The speaker endeavored to set forth two ways by which any testimony may be corrupted. To do this to the understanding of the audience, he referred to the testimony of a witness in a court of justice. The witness states the truth, the whole truth, and nothing but the truth.—This he states in plain language, in which truth and honesty choose to be clothed. After he gives in his testimony a lawyer takes it in hand, and where he thinks proper he adds a few words, by which he makes the testimony to mean much more than the witness intended.—By so doing he has corrupted the testimony. On the other hand, the lawyer, where it suits his cause, leaves out certain important words, by which he curtails the meaning of the testimony, and makes it amount to far less than the witness intended. By this means also he corrupts the testimony of the witness, and by means of these two corruptions he makes out something which never entered the mind of the honest witness.

These two methods of corrupting testimony were applied to the corruptions of the word of God, as follows:

1st. As the word of God announces the condemnation of the transgressor in the instance of the first sin, "In the day thou eatest thereof thou shalt surely die," the christian doctors have added enough to make out that this death which God's word announces, is death temporal, death spiritual, and death eternal. And not being yet satisfied, they have involved all Adam's posterity in the same eternal condemnation. They say, "All mankind by the fall lost communion with God; fell under his wrath and curse; and were made liable to all the miseries of this life, to death itself, and to the pains of hell forever." If nothing had been added to the word of God respecting Adam's sin, we should never have heard of any other death, as the consequence of that sin, than the death which he experienced in the day he sinned. Nor should we ever have been taught that all mankind were in a state of sin and condemnation by reason of Adam's transgression; for certain it is that God's word speaks of no such doctrine. Here the preacher proceeded to show, that the doctors of the church have uniformly been in the practice of so adding to the word of God, as to extend the punishment of sin infinitely beyond the bounds prescribed by the divine testimony.

On the other hand, they have been equally careful to curtail the divine promises of mercy, either by confining them to but a part of mankind, or by rendering them conditional, so as to keep the way clear for their doctrine of hell and endless punishment. These two points were dwelt on at some length in order to show that the christian doctors have, on the one hand, extended the testimony respecting the punishment of sin infinitely beyond the meaning of the word of God; and on the other, curtailed and narrowed the plain testimony respecting the salvation of the world, by Jesus Christ.

The corruption of the words in the Hebrew and Greek scriptures, which are rendered by the word *hell* in our version, was noticed at considerable length, and the fact set forth that those words were never used in the scriptures to represent what our doctors now mean by the word *hell*. And here the speaker informed the congregation, that professor Stuart has in effect, granted that the modern use of this word is unwarranted.

To represent the revolting dishonor which our doctors have rendered to our heavenly Father, by corrupting his word, the following simile was used: A young man with great pains, and no small expense, builds a furnace, and provides it with much fuel. He is asked for what purpose all this is intended. He replies, I expect soon to settle in life, and to have a family; and

as I foresee that my children will be disobedient to my laws, I have provided these means by which I can torment them for their wicked conduct. He is asked how he knows that his children will be disobedient, to which he replies: I perfectly know what appetites and passions they will possess, and I know the exact strength of all the desires which will ever actuate them, and I have determined so to accommodate my law, and arrange my requirements, that disobedience will as certainly be the result, as it is certain they will exist.

This homely and haggard picture is no worse than the character attributed to our Father in heaven, by those who have corrupted his word. According to their doctrine, hell was the first thing which the Creator made; for they say that as soon as the angels sinned in heaven they were cast down to hell; of course hell was in preparation to receive them. All this did take place before man was created; for it was the prince of the rebel angels who tempted Eve in the garden. It would take a long time for learned doctors to invent a worse character than this, which they have attributed to the adorable Creator; to that God who is good unto all, and whose tender mercies are over all his works.

But our brethren who preach this doctrine of hell depend on its horrors, and the fears thereby excited, to bring sinners to repentance. They say, if these terrors of endless condemnation are removed, repentance cannot be preached with success. In reply, we remind our opposers, that the word of God assures us that it is his goodness that leadeth to repentance. And as no one supposes that hell is the goodness of God, it might, with all its horrors, be laid aside, and then we should have the divine goodness remaining with which sinners can alone be brought to genuine repentance.

The latter clause of the text was improved to set forth and urge the duties of the minister of the word of truth. Sincerity was recommended as the first and indispensable qualification. It was moreover recommended that in communicating the word of God, the speaker should always consider himself as speaking in the divine presence, and in the cause of Christ, who is made unto us wisdom, righteousness, sanctification and redemption.

FROM THE PIONEER AND VISITOR.

TENDENCY OF UNIVERSALISM.

It is often said of Universalism, that it has a licentious tendency; that as it removes the fear of endless misery, it throws off all restraint, and opens the floodgates of wickedness upon the world. But this objection is founded on a misunderstanding of the doctrine. Universalism threatens a just punishment for sin, and teaches, that whoever does wrong, shall receive for that wrong; that God will by no means clear the guilty; and that repentance, will not save from a deserved punishment, but from deserving it. With the doctrine of endless misery, it is different; that teaches, that a man may indulge in all manner of sins; that he may spend a long life, in the greatest possible wickedness; and repent before he dies; and escape all punishment. And not only so, but better himself by his sin; for we are often told, that sinners on earth are happier than saints. From this it is evident that the tendency of Universalism, is better than that of endless misery, because it teaches, that sin is all loss; and that there is no escape, from a deserved punishment; while the latter teaches, that sin is gain on earth, and provides a way to escape all punishment. Therefore, we hear those say, who believe this doctrine; they do not mean to die wicked; they mean to repent before death; but they wish to put off religion, as long as possible; because they think it gloomy, and that it would lessen the enjoyments of life. Consequently, as far as the fear of pun-

ishment deters from sin, Universalism has the advantage over the doctrine of endless misery.

Again; it is said Universalism has a bad tendency, because it admits of a change after death; because it lengthens out the period for reformation. By the same rule we might say, that to lengthen out the period for reformation, the whole of man's life, has a bad tendency, a doctrine which nearly all christians believe. The same argument that is urged against Universalism, may be urged with equal force, against the common belief, "that while the lamp holds out to burn, the vilest sinner may return." Therefore, until our opposers limit the day of grace, say, to one year, after we arrive to discretion, they ought not to complain of Universalism.

Again; it is said universalism has a bad tendency; because, it teaches that all will be nappy, at some future time. But by the same rule we might object to the common doctrines of the church, which teach, that if we repent in this life, we shall be happy, because Universalism, though it promises an men happiness, does not promise it in sin; it teaches that the only way to be nappy, is to be good. Should it be said, there is a difference, because Universalism makes happiness certain at some time, and the other doctrines make it uncertain; I answer, that does not alter the case, for Universalism teaches, that a course of criminal indulgence, is fully compensated by succeeding pain; and that a thorn will spring from every unlawful gratification. Therefore, as the aim of all men is present as well as future happiness; Universalism, is better calculated than any other doctrine, to make men virtuous; because differently from them, it teaches an inseparable connexion between virtue and happiness, vice and misery; and that punishment is certain. O. A. S.

EXTRACT

Of a Sermon in the last Stamford Sentinel, by "A Lay Preacher." Text, "six days shalt thou labor and do all thy work."

Were our love to God and spiritual things as intense as it should be, our secular affairs would occupy our attention during the week in union with "thoughts on Heaven and things divine;" and the attention to public religious acts would be reserved for the day appointed by God himself for adoration and praise. When we introduce the public duties of that solemn day into the time assigned for work, we introduce an interference with the duties of the latter, and diminish the sacredness of the former, by making its services too common. The concerns of our souls should, indeed, be attended to, and God worshipped every day, that our business may be regulated in subserviency to his will: this may be and should be done, without gathering ourselves together every day and night of the week, and oftentimes at unreasonable distances from our families. Our private closet, our family orisons, are peculiarly acceptable to the Most High. While attending to the ordinary business of the week, the silent prayer can ascend to Heaven in a moment of time; and if we believe the Scriptures, we must also believe that the silent prayer, offered up while in the workshop, or toiling in the field, will be responded to; and as effectually, as the prayers of an assembled multitude, who leave the workshop and business of the farm, day after day, to attend protracted meetings—for the Sacred writ commands "Six days shalt thou labor, and do all thy work." But, alas! it is grievous to observe that this law is becoming nugatory with those to whom we have heretofore looked for divine example. For the promotion of "pure and undefiled religion," it is to be regretted that those whose office it is to support and preserve the commands of Jehovah "pure and undefiled," are the most forward in the invention of schemes to destroy and set aside the religion of the Bible

by the introduction of mechanical plans for the conversion of sinners—plans, interrupting the labors of the week—calling individuals from the performances of duties enjoined upon them in the words of our text.

We have just received information from an indisputable source, says the Magazine and Advocate, of November 26th, that a Mrs. Smith, the wife of the Presbyterian clergyman at Ogdensburg, has become a perfect maniac, and that, at the time our information was received, (dated Oct. 31,) it required four or five persons constantly to hold her. She calls on them (her friends) continually to pluck out her right eye and cast it from her, and to cut off her right hand; and would no doubt herself tear her eye out of her head if she could get her hands at liberty. She sometimes pretends she is the Christ, saying, "I am the resurrection and the life," &c. In the first stages of her malady which commenced at the close of a protracted meeting, she pretended to see remarkable visions and to have revelations from heaven. And her deluded friends—who, with her, had been active in promoting excitement at Ogdensburg—professed to look upon her visions and revelations as wonderful displays of the power of divine grace.

DIFFICULTY.

The advocates for endless punishment say that sin is infinite, and deserves an infinite punishment, because it is committed against a God of infinite perfection. If so, we say the child of six years who steals an apple, is as guilty and deserves as great a punishment, as the pirate of sixty who has murdered his thousands. No, say they; though both deserve endless punishment, they will not both be punished with equal severity—there will be different degrees proportioned to their respective deserts. But we are not satisfied with this; therefore we ask—why is sin infinite in one sense and not in another? Is not God as infinite in one sense as in another? Yes. If the sin be infinite, in such a sense as to deserve punishment infinite in duration because God is infinite, why not for the same reason infinite so as to deserve punishment infinite in degree. They cannot tell.—Ind. Mess.

NATURE.

Surely there is nothing in the world short of the most undivided reciprocal attachment, that has such power over the workings of the human heart, as the mild sweetness of nature. The most ruffled temper, when emerging from the town, will subside into a calm at the sight of an extended landscape reposing in the twilight of a fine evening. It is then that the spirit of peace settles upon the heart, unfetters the thoughts, and elevates the soul to the Creator. It is then that we behold the Parent of the universe in his works; we see his grandeur in the earth, sea, and sky; we feel his affection in the emotions which they raise, and half-mortal, half-etherealized, forget where we are, in the anticipation of what that world must be, of which this lovely earth is merely the shadow.

RESIGNATION.

We learn from the Magazine and Advocate, that Br. Edwin Ferris of Mount Upton, N. York, has withdrawn from the connexion of Universalists. Br. Ferris has not changed his religious opinions, nor has he any complaint against the order. The reason he assigns for the step he has taken, is that secular business so much occupies his mind, that he cannot attend to the ministry with that energy, which becomes a Gospel Preacher.

"The Lord is good to all; and his tender mercies are over all his works." Psalm cxi, 9. "I am the Lord. I change not." Malachi iii, 6. If God is good to all now, and if he changes not, will he not always be good to all?

FROM THE AMERICAN QUARTERLY REVIEW.

The next point for consideration, is the "systematic distribution of tracts to the entire population who are willing to receive them." To express any doubts of the propriety of this measure, may seem like discouraging a rich man from assisting the poor, as persons may surely give any thing without being suspected of indiscretion; yet that even gifts may be misapplied, no one can doubt: the scriptures exhort "not to cast pearls before swine." It will be readily granted that great numbers of tracts thus indiscriminately distributed, will never be read: it should, therefore, be the object of the Society to dispose of their tracts by sale, since, when people buy works, they usually do so for the purpose of reading them. Tracts, when gratuitously bestowed, should be given rather to those who are desirous, than to those who are simply willing to receive them; a fair prospect of their being useful will then be secured.—But we have read in the newspapers complaints that tracts have been obtruded upon those who are *unwilling* to receive them—This, at least, is objectionable; for it has been shrewdly remarked, that though Jesus whipped the buyers and sellers out of the temple, he never whipped any into it. If our desire is to persuade others to a life of holiness, we should act in the spirit of meekness and charity, not in that of intemperate zeal. Without zeal, it is true, little that is great or noble is ever accomplished; but in all matters, and more especially those of a religious nature, zeal, to be efficacious, without producing mischief, must be regulated by prudence—Particular care must be taken to avoid unnecessary irritation; for who listens patiently to one who provokes him? Suppose then a tract is thrust into the hands of a child, which the parent, on examination, disapproves; would not the child be exhorted never to read either it or any other issued by the same body? Such, we presume, would often be the case. To apply this to the Society under review—Would a Catholic parent feel under obligation to it for introducing in his family, through the medium of a child or a servant, a tract representing the Church of Rome as apostate and corrupt? (See the tract entitled *The Church Safe*, page 5.)—And would he not justly conclude, that a tract asserting that 'Christ brands with a mark of hypocrisy' the practice of "secret prayer" as adopted by 'modern Catholics' in their churches, (See the *Religion of the Closet*; By the Rev. James Bennet, D. D. page 2,) is not simply objectionable from its tendency to alienate the mind from heart-felt devotion, but absolutely pernicious from its perverting the words of the Savior?

Would a Universalist be likely to think favorably of a society which denies the possibility of salvation to him, because he believes that Jesus Christ purchased salvation for the whole human race? (See the various Tracts against Universalism.)—In reply to these queries, it may be said, that the offence taken by individuals will be more than compensated by the good produced. As, however, we are not to do evil that good may arise, so we should also be careful to avoid giving offence unnecessarily, recollecting the two pronounced against those by whom offences come. But supposing it be granted, that the Society has a moral as well as civil right to send its distributors with tracts to every house, we think it will not be disputed that persons so delegated should demean themselves with courtesy and Christian humility. Should any one, in the exercise of his function, make an insinuation to a stranger that his faith was unsound and could not save him; he would, in our apprehension, be overstepping the line of duty, and violating the legitimate purpose of the Society. Such, however, does not appear to have been the view of the managers; for we find it record-

ed, that some distributors have given a tract to a young woman, which "she received with undisguised coldness," telling them, at the same time, that they need not leave any more; they then turned to several small children, saying, "we sincerely hope these little ones will be saved!" What we ask would be the feelings of these persons themselves, if such language were addressed to them? What would they think of the Christian spirit of those who could insinuate to parents, in the presence of their children, that they were out of the pale of salvation! In those cases, there is nothing like putting ourselves in the place of the condemned.

It may be urged that the Society at large is not answerable for the indiscreet conduct of some of its agents. This we beg leave to dispute, since those agents can be reprimanded and displaced. If instead of such unequivocal proof of disapprobation being resorted to, their conduct is tacitly sanctioned, by being recorded in the appendix to the annual report, the Society is identified with it, as much as the human body with the hand or foot."

FROM THE INDEPENDENT MESSENGER.
YOUNG PREACHERS.

The laity in general of all denominations are very injudicious in the treatment of their young preachers. *Flattery* and *contempt* are the *Scylla* and *Charybdis*, between which young preachers are doomed to navigate their clerical barks. If they do not founder on one or the other of these rocks, they will make a successful voyage to their desired haven.—But woe to those who strike; they must either sink to rise no more, or if fortunate enough to escape, make a precarious voyage, fraught only with toil and danger.

Preachers are *men*. Think what we may, they belong to the human race—they have *feelings*—they have *passions*—they have *vanity*, like other men. They differ from one another like the rest of their race. Some of them have many talents, others few; some great minds, and others little ones; some amiable dispositions and winning manners, others unamiable and repulsive. Some excel in speech, others in writing; some in doctrine, others in exhortation; some in pulpit oratory, others in pastoral visitation; some in one gift and some in another. And lastly some of them are worthy to be loved and honored as the *best* of mankind whilst others led away with temptation, or perhaps sold to hypocrisy, become the utter detestation of all good men.

If a young clergyman at his setting out in the ministry be incessantly admired and flattered, for comeliness of person, for elegance of delivery, for beauty of language, for brilliancy of ideas, for strength of argument, for pathos of address for persuasiveness of manner, &c. &c. he runs the most imminent risk of becoming a "spoiled child." That is to say, a vain, *pert*, *self-conceited*, *lazy*, ungrateful, domineering clerical coxcomb—the pity and execration of all sensible men—a mill stone about the neck of the church well calculated to sink her honor in the depths of the sea. This kind of idolatry portends perdition to its idol—and the vessel which has ballast enough not to overturn with her sails set before such a gale, will safely out-ride the fiercest tempest. Friends—if you have a promising young preacher, do not spoil him with flattery. But there is a rock on the other side equally dangerous. Perhaps your clergyman is a young man of plain person, of diffident delivery, of sound but homely diction, of solid but unornamented expression, of decent, rather than prepossessing address; perhaps you can see many things in his person, his manner, his style of speech, his general character, that have not yet undergone the polish, which experience and maturity alone bestow. Will you seek out

all his deficiencies? Will you treat him with neglect? Will you speak no encouraging word to him? Will you mortify him by extolling others only, to make him feel his own inferiority? Will you withhold those little encouragements which cost you *nothing*—yet give him *every thing*? Friends, do not needlessly mortify, aggravate or distress the feelings of such a young preacher. Do not dishearten him in the good work, but hold up his hands, that the rod of truth and righteousness may prevail, and that a mutual blessing may enrich both.

A word withal to young preachers themselves. Beware of *flattery* as you would of poisoned honey. Study to know yourselves. Be humble, modest and faithful in your high calling, that your praise may be not of men but of God. On the other hand, beware of despondency on account of human dispraise and neglect. Endure hardness as good soldiers and seek the approval of Him who judgeth without respect of persons. When you hear another praised, join if you conscientiously can in the applause; but above all do not repine. Strive to deserve honor, and if it be withholden from you, comfort yourself with the reflection that it is your due, and with the assurance that sooner or later it will be rendered. In one word, PERSEVERE, and God will give you the victory.

FROM THE PIONEER AND VISITOR.
DESTRUCTION OF DEATH.

The Scriptures teach, that death is the last enemy of man. And all, who believe in the doctrine of endless misery, believe that the second death, is that misery. Now in order to remove this very common opinion, it is only necessary to prove the destruction of death, and that there will be no more death. In Isaiah xxv, 8, we read, "That God will swallow up death in victory." This prediction of the prophet is confirmed, by "thus saith the Lord." Now if the victory is gained over death, the last enemy of man will be destroyed; and there will be an end of all misery. Hence we read, in the same verse "that the Lord God will wipe tears from off all faces; and take away the rebuke of his people from all the earth." These views will be strengthened, by considering what is said in other parts of the Scripture. Hosea xiii, 14, says, "O death I will be thy plagues. O grave or hell I will be thy destruction." St. Paul in 1 Cor. xv, 26, says, "the last enemy that shall be destroyed is death." And in the 54th and 55th verses he says, "Then shall be brought to pass the saying that is written, death is swallowed up in victory. O death where is thy sting? O grave where is thy victory?" In 2d Tim. i, 10 he says, "Who hath abolished death and brought life and immortality to light." And in Heb. ii, 14, says, "Christ took upon himself flesh and blood, that he might destroy death; and him that hath the power of death that is the devil." And in Rev. xxi, 4, we read, "and there shall be no more death." Now it matters not, of how many deaths we read; we learn from the foregoing passages not only that all death shall be destroyed; but that there shall be no more death. Therefore, the second death is not a place of endless misery. O. A. S.

FRIENDSHIP.

Friendship is the most soothing balm the human heart can experience. When oppressed by sickness and cares, we sink exhausted and languid on the couch of anguish, how renovating is the voice of friendship; and how consoling to the heart, to know and to feel that its cares and anxieties are participated by a fellow creature; and to know that there is a being whose vigilance would shield us from impending evil, even at the risk of life, fame and fortune.

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE.

SATURDAY, DECEMBER 10, 1831.

CALVINISM AND ARMINIANISM.

It cannot be doubted by an intelligent observer of the popular sects of religionists in our country, that the peculiar system of faith, called Calvinism, is fast, though silently, falling into disrepute. Its distinguishing doctrines are abandoned, and its former advocates are noiselessly ranging themselves among Arminians. We shall not be here misunderstood as saying that those, who have hitherto been known as Calvinists, are now professedly renouncing their former faith, and publicly embracing the views of their opponents. Such is not the acknowledged, although it is the virtual fact. We repeat, then, that the peculiar doctrines of Calvinism, are abandoned, and that its former advocates are preaching and illustrating and sanctioning, almost constantly, the opposite system of faith. We hear no longer from desks—we read no longer in religious journals, professedly Calvinistic, the doctrines of *unconditional election and reprobation*—of the influences of *irresistible grace*, of a *real but limited atonement* by Jesus Christ—and of *eternal decrees* pre-establishing “whatsoever comes to pass.” These have gone the way of all the earth, and in their stead are introduced human *free-will*—a *universal*, but in itself, a *worthless atonement*—and *conditional salvation*.

We may be told, indeed, that this is a libelous misrepresentation—that the Congregationalists of New-England, and the Presbyterians of the other states, are still walking in the “*former path and the good way*” of olden times. But we little fear being put to the proof of what we have before asserted, that there is a very general, we might almost say, a universal, abandonment of the doctrines unequivocally inculcated in the “Saybrook Platform” and the “Presbyterian Confession of Faith.”

To us, who have no special attachment to the peculiar doctrines of either Calvinism or Arminianism, it is a question of interest, how far the departure from the former faith, and the general reception of the latter, will tend to subserve the advancement of gospel truth. We can present our views of both systems in a few words. They begin and end, so far as relates to the human race, in the same manner—are alike derogatory to the character of God, and subversive of the best hopes and the purest happiness of mankind, and we should add, are equally at war with the plainest teachings of the oracles of divine truth.

Were we to speak of their comparative merits, we should say. Calvinism is more honest; Arminianism more subtil. Calvinism presents unblushingly the character it attributes to God, in all its length and breadth of deformity; Arminianism nicely infolds the same character in the gossamer web of human free-will. The former, we think, better suited to the intelligent, the latter to the less discriminating. One operates, although with a freezing power, on the understanding; the other inflames the passions. Calvinism, because it has something definite,

will better do for the study; Arminianism with its wild and overwhelming uncertainties moves with superior power in the multitude. Hence the latter is preferable, and is indeed alone to be employed, in creating what are called religious excitements.

Though we could give no preference to either of the systems under consideration, we most heartily rejoice that one is now virtually abandoned. We rejoice, not because we think our Calvinist friends have really adopted more liberal or more consistent views; but because we believe the change already effected will eventually lead to a reception of the truth. We think we can discover in this revolution of opinion an increasing disposition on the part of christians to regard the divine character in a better light, as more amiable and inviting. They retain, it is true, many, nay all, of the deformities belonging to the Calvinistic Deity, but they manifest a becoming solicitude to conceal them, though unhappily their success does not so much commend their wisdom as their proper feelings and good wishes. For after all that can be said in favor of free agency, it will be found to make no difference either in the fate of man or the character of God, whether he created some *on purpose to suffer endless misery*, or with an *infallible foreknowledge, that such would be the consequence of the abuse of moral powers, deliberately bestowed upon them*.

Hitherto the advocates of these systems have been kept in countenance by each other, and they have equally and with equal reason congratulated themselves, that their own faith was no worse than their neighbors! Henceforth, however, the case will be otherwise, and Arminianism must stand on its own poor merits, or else in turn give place to a better faith. The latter we are confident will be the happy result, and the world eventually find occasion to rejoice in the truth that makes free indeed.

HOMILY.

“Hast thou faith? Have it to thyself before God.”
Rom. xiv, 22.

We are all too much disposed to forget, that the influences of our religion should be first exerted upon ourselves; for it is in vain that we cry, “Lord, Lord,” while we do not the things that he has commanded us. Too many seem to respect christianity for the good it has done, and is now doing in the world, rather than love it for the virtue or happiness they have derived from it in their own persons. They urge upon others the faith it inculcates, and the duties it enjoins; but in their zeal to diffuse so great a blessing, they too often neglect to bring it home to their own hearts, make it the guide of their own lives and a fountain of joy in their own sorrows. Thus it happens that many, while they pour out their gold as freely as water, to carry the religion of Jesus to the heathen, forget, that what they are almost willing to force upon others, has little influence upon themselves.

Religion is a personal concern, and nothing that we can do in communicating it to others, will make any amends for our own deficiency of its spirit, and want of reverence for its principles. “*Though I speak with the tongues of men and*

angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.” Our faith must live in our own hearts, working by love and bringing forth the peaceable fruits of righteousness, before we can well recommend it to others. “*Hast thou faith? Have it to thyself before God.*” Let it first make thyself virtuous and happy, and then strengthen thy brethren. S.

NEW SYSTEM OF DIVINITY.

Under this head, we last week promised our readers an occasional specimen of the *beauties*, so profusely scattered in the little popular essays, called tracts, published by the “American Tract Society.”

We have now before us No. 32, entitled DAY OF JUDGMENT. We know not its author, and even if we did, we should still regard the Tract Society responsible for its absurdities and contradictions. It will be our present business to contrast with brief comments some of his more important remarks.

It is surprising to intelligent readers to see the language of our Savior, respecting the approaching destruction of Jerusalem, now gravely introduced as originally or any way applicable to the day of general judgment. We pity the man who can candidly say, “as it was in the days of Noah and Lot, so will it be in the day of Judgment,” evidently referring to the language of Jesus Christ, and thus most grossly perverting it. Men who undertake to force their instructions on the American nation, ought, in the first place, to learn themselves.

Our author tells us that it is “our wisdom to attend to what is revealed, and to repress a vain curiosity in regard to other matters.” We think so too but can assure him that were such a rule adopted, it would entirely destroy the popular doctrines of a day of general future Judgment and endless misery. But let us notice an instance in which our author’s regard for his own rule is very remarkable. In his description of the proceedings of that *awful day*, he tells us *the books will be opened*. “What these books are, excepting the *book of life*,” he frankly confesses, “we are not informed.” Now mark his care not to be wise above what is written. “But we may be sure that one is the book of God’s law; and another the record of human actions, which is in the book of God’s remembrance.” So we are all indebted to the “American Tract Society” for this valuable and even necessary knowledge, of which God in his revelation has given us no information whatever.

But this is not all the light that Society has graciously shed upon this all-important subject, with respect to which, God had left us so much in the dark. We are also told, for the first time, that the day of Judgment “will be a day of miracles. All the wonders ever exhibited before, will be nothing to the wonders of this day. Indeed all that is natural will end on this day, and every thing will be miraculous.” Of this we have no doubt, if one half is done, which our author asserts, and he is the only authority, backed by the “American Tract Society,” that we have on the subject.

We shall pass by all the preparation and pomp that our writer so finely describes, as it

is rather familiar, though it helps very much to make out the story, and consider one or two points of more importance. What are the principles upon which this judgment is to be conducted? The American Tract Society shall answer. "We may rest assured that the whole process will be wisely conducted, and that complete justice will be done. *The Judge of all the earth will do right.* He will not condemn the innocent, nor clear the guilty. And his judgment will be most impartial. There will be no respecting of persons." This we acknowledge a true scriptural account of God's government. It is what every Universalist believes most heartily, and in which he rejoices.

But here our author and the whole Tract Society find a "serious difficulty." Our readers will bear in mind that limitarians have no conception of any condemnation—of any punishment but that of an *endless hell*. Our author shall state the difficulty in his own language. "If the law of God is the rule of judgment and if all sins are brought into judgment, then certainly every human being must be condemned, 'for all have sinned and come short of the glory of God.' According to this view none can be saved." So we think. The conclusion is as strong as the pillars of heaven. If *endless misery*, as the Creed teaches, is the penalty of the law of God, and if God be just, *endless misery* is the inevitable fate of every sinner. He who has transgressed only once may hang his harp upon the willows. God will not trifle with his justice if the whole human race sinks to eternal perdition. Universalists are said to fritter away the justice of God, while we are the only denomination of christians that believes fully that God will be strictly just.

We left our author in "a serious difficulty." Indeed, while preaching an *endless hell* to others, he was in no little danger of going there himself. But we must not forget that on the day of Judgment, "all things *natural* will end, and every thing will be *miraculous*." "To remove the difficulty," says our sapient writer, "let it be remembered, that besides the book of the law, there is another book, which will be produced there, *written from the foundation of the world*. This is called the *Book of Life*. This contains the names (and they shall never be blotted out) of all those who have washed their robes in the blood of the Lamb." Start not, kind reader for this is a day of wonders. "The Judge on the throne is their covenant surety. He answers to every accusation made against them." Most just and impartial judge!! "When the books are opened, a long account will appear against them," notwithstanding, as our writer asserts, none can "lay any thing to the charge of God's ELECT," "but on the other hand it will be seen, that the whole is freely forgiven through the riches of grace in Christ Jesus." Most equitable proceeding! Truly, "*the Lord of all the earth will do right, and will by no means clear the guilty!*" "But a most exact account will be taken of all their good works, and they will be mentioned to their honor, and rewarded, as though no imperfection had cleaved to them. The least act of kindness done to any of Christ's followers will be magnified."

Let us stop one moment in this miraculous proceeding, where *justice* and *impartiality* are nothing but words without a meaning, and ask, candidly, on what principle these *guilty* individuals are not only helped to *escape deserved punishment*, but absolutely *rewarded* in all their wickedness? The answer is easily given as we have it. Their names were *written from the foundation of the world* in the book of life, from which they can never be blotted, though their crimes are of the darkest dye. God himself, even at the expense of his Law, his Justice, and his eternal Truth, will freely pardon all their sins, and take them to himself. It certainly looks well

for those who thus believe, to be forever branding Universalists as *infidels*, as those who fritter away God's justice, and as enemies to the Bible. It is for believing the Bible that we are condemned. There we are taught that "the wicked shall not be unpunished;" that "God will by no means clear the guilty," and that "he that doeth wrong shall receive for the wrong that he hath done, and there is no respect of persons."

It is unnecessary to add, that according to our author, the poor *non-elect* reprobates are sent to hell forever, as a most miraculous display of God's unbending justice. We are not told that the catalogue of their crimes was any longer than that of their more fortunate neighbors. It seems to have been their misfortune not to have had their names written from the foundation of the world in the book of life. It was their misfortune, not their fault, that the most just and impartial Judge did not choose to become their "covenant surety, and answer to every charge made against them."

There are three very "miraculous" circumstances connected with this subject, which are worthy of notice. The first is, that notwithstanding the names of all whom God ever intended to save, were written in the book of life, long before Adam was created, poor reprobates brought into existence *on purpose to be damned eternally*, are now, as if in mockery, called upon by our author and the kind hearted Tract Society, to "repent and flee from the wrath to come," "to make their peace with God," "to accept the offers of mercy," "to listen to the Gospel," &c. &c. which are utterly impossible. The second is, that any man could be found, who would write so absurd and self-contradictory an article as this Tract. And the last and most miraculous of all is, that men, calling themselves *christians*, will countenance such palpable impositions upon the credulity, and such gross insults upon the good sense of the public. S.

ORDINATION.

Br. John H. Willis was solemnly sit apart to the work of the Gospel ministry, at Greenwich, Mass. on the 23d ult. Ordination Sermon by Br. H. Ballou, of Boston, from 2 Cor. 11, 17, a brief of which will be found on another page. Ordaining prayer, by Br. J. Flagg. Delivery of the Scriptures and charge, by Br. Ballou. Right Hand of Fellowship by Br. L. Willis, of Salem. The services are represented as having been highly interesting, and witnessed by a large concourse of people. Br. Willis is at present engaged to labor "in word and doctrine" with the societies of our common faith in Greenwich and the neighboring towns. May the great Head of the Church abundantly bless him and the people of his charge, and may he be indeed "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

LADIES' DORCAS SOCIETY, GRAND-STREET.

This charitable Society, composed principally of ladies worshipping in the Universalist Church, Grand-street, was instituted about the first of February, 1831. Its object is to provide articles of clothing to be distributed especially to *poor women and children*, without reference to religious opinions. Every institution of the kind, from the liberal principles of Christian charity upon which it acts, and the facility of judicious distribution which it enjoys, possesses high claims upon the humane; and we take pleasure in calling the attention of our city readers to the one above named. We are confident, from the well known character of our friends in general, that this Society will not be suffered to languish for want of means. Let every Universalist remember "the widow and the fatherless in their affliction," during this inclement season. Dona-

tions in money or dry goods, to the above society will be thankfully received at Mrs. Durell's, 27 Rosevelt-st. and at Mrs. Hammond's, 418 Grand-st.

The Utica Journal and the Albany Telegraph, says the New York Observer, have been united. The new paper will be conducted by an association of gentlemen, and will be issued at Albany under the name of "Journal and Telegraph." In their introductory remarks the editors say:

"The ground hitherto taken by the Journal, and at times by its fellow laborer, in advocating the promulgation and establishment of the sound and long tried principles of the Protestant Reformation, irrespective of many new fangled theories and modern innovations, is generally known. No reason has yet been discovered why substantially the same ground should not be maintained.

In the Calvinistic system of Theology, as held by the leading orthodox divines of the last century, it appears to us to be a much easier matter to effect alterations than improvements. By the help of the Great Author of divine truth, in rightly understanding the import of his word, it will be our main desire and effort to recommend "*former paths and the good way*," until a better shall have been presented for adoption, under the clear sanction and attestation of the voice of Heaven."

We are particularly anxious to exchange with the "Journal and Telegraph" Old-fashioned Calvinism is a rare article here. Indeed, there is a great dearth of it in this city, and the only intimation we find of its existence is in a singularly valuable little book which marks out "*the former paths and the good way*," called "Presbyterian Confession of Faith." If the Journal and Telegraph will advocate the doctrines which that inculcates, we shall be satisfied that some of our Presbyterian friends still sigh for the "*flesh pots of Egypt*," and will turn back again to their spiritual thralldom, without even seeing the land of promised rest.

Extract of a letter from the Rev. Cyrus Foss, Hudson, N. Y. to the editor of the Journal and Advocate, dated October, 1831.

"God is performing a great work in Hudson. At the close of the Camp meeting recently held in Canaan, our much esteemed presiding elder, Brother Mason, after remarking that during his presidency on the Troy district, there had been revivals more or less extensive in every circuit and station, excepting the Hudson station, requested the special daily prayers for three months of all the brethren present, that God would revive his work in this place. Hundreds immediately pledged themselves by raising their hands. I returned home assured of better times; knowing that the fervent effectual prayer of one righteous man availeth much, I was confident that the daily prayers of hundreds must prevail. Blessed be God, I am not disappointed."

Now for another. Every christian has daily, constantly, been offering up "supplications, prayers, and intercessions, for ALL MEN," in accordance with the direction of the Apostle Paul, and in conformity to the will of God. Now, if the effectual, fervent prayer, of one righteous man availeth much, and if the daily prayers of hundreds must prevail, we should like to know how the constant prayers of all christians, for 1800 years, are to prove worthless and vain! Will Br. Bangs answer this question? S.

Extract of a letter from the Rev. William Parks, Clarke Co. Ga., Sept. 26, 1831.

"Oh, sir! it would do your soul good to hear the good old doctrines of Methodism proclaimed zealously by Methodists, Presbyterians, and Baptists, all from the same pulpit, like so many good brothers. I don't mean that all the Presbyterians

and Baptists have thus joined us in sentiment. No, there are some who keep at a distance; but they are not generally revival men. You may ask what I mean by good old Methodist doctrines. I mean, that "Christ tasted death for every man," "All may come,"—"If you are damned it is your own fault,"—"All things are now ready," &c. &c. No talking in the old dry style, about "waiting God's own good time," &c. but the cry is, "*now* come,"—"Run"—"Fly." It may be, if we were disposed to sit down coolly by our fire side, to talk about the will of man, motives, decrees, &c. we might find a bone of contention, but we have but little time and less relish for this."

This, we doubt not, is a true statement of the case. We need not however go to Georgia for "confirmations strong as proofs of holy writ," that the Presbyterians are, in almost every thing but name and church government, becoming Methodists; and our wonder is, that they do not throw aside their "Confession of Faith," and introduce one in its stead, more conformable to their real sentiments and their every day inculcations. They now teach that "Christ tasted death for every man." But surely their "Confession" intimates no such doctrine. They now teach that "all may come." But he who can detect such a sentiment in their creed, will meet with better success than has hitherto been our fortune. We know not that we are bound to rejoice at their abandonment of the Calvinist faith, while they adopt nothing better than the dismal uncertainties of Arminianism. S.

Extract of a letter from W. W. Redman of Franklin, Howard co. Mo.—*Adv. & Jour.*

"On the Sabbath we had a very large congregation, and although it is generally thought to be the least profitable day of all, during a camp meeting, in this instance it presented a pleasing exception."

There seems to us a little mystery here. On all other occasions, and we hope among all other people, Sunday is generally thought to be the most profitable day for religious worship and instruction. In camp meetings, however, it seems to be otherwise. How happens this, if the Sabbath is of divine appointment, and camp meetings approved of Heaven? Christ wrought as many miracles on the Jewish Sabbath day as any other. Why is it that his spirit is not as manifest on his own day as it is on days designed for labor and business? Will some of our Methodist friends explain this mystery? S.

DR. ADAM CLARKE.

We take the following from the Advocate and Journal. There are others besides Methodists who would be happy to see this venerable and worthy man in America. There are few clergymen of any denomination who have not found profitable instruction in his Commentaries, and none, we dare say, more than Universalists. We know not how it is, but Dr. Clarke must often use language very loosely, if he has not a better faith than his Methodist brethren in general. S.

Extract of a letter from the Rev. Dr. Adam Clarke, to the senior publisher of this paper, dated

"Heydon Hall, Pinner, Middlesex,
October 3, 1831.

"Rev. and Dear Sir:—You inquire about my going over to America, and ask, 'Is it yet too late?' That depends on that quantum of life that God may have allotted to me. I have long wished to visit America. I shall have the will; and though bearing the load of more than seventy years, yet I would not shrink from the task. I have made, twice, a more difficult voyage. I have, for the sake of my Lord and Master, and for the sake of the souls he has bought, gone into the dangerous north seas, not in the very best time; and in my last voyage I circumnavigated

the whole of the Zealand group, into the *Greenland seas*; and many who may know both *that* and the *Atlantic*, would consider the latter as a steam-vessel canal trip, when compared with the former. In those seas I have seen Him

"Take up the ruffian billows by the top,
Curling their monstrous heads, and hanging them
With deaf'ning clamors on the slippery clouds,"

while the monsters of the deep sported in the surges, and played around our weather-beaten bark. A man who was once drowned, once cast away, and often in dangers by sea and land, is seldom found to be a coward, dreading a bucket of water, or fearing a cap full of wind. Should God, with any rational evidence, open the way, and say, even in the gentlest whisper, 'Adam go!' I think I would say, 'I come, Lord. Te duce, ibo.' Please to give my love to Mrs. E. and your colleague, and assure your connection of my heartiest well wishes.

"I am, reverend and dear sir,
ADAM CLARKE."

FOR THE CHRISTIAN MESSENGER.

SYMPATHY.

"Soothe of grief, thy seraph voice we own,
In every clime, on every shore made known;
Tho' dangers hover round, tho' sorrow blight,
And angry fate induce a darker night,
There, sweetly shining forth, thy radiant form
Shall chase the darkness and forbid the storm."

It is a principle in nature, that the human heart should yearn for human sympathy and affection: and it is equally natural that even the rudest and most savage heart should feel the warm gushings of compassion for the woes and sufferings of others. But as we contemplate the actions, and the motives of action, among men, we are sometimes almost ready to believe, that sympathy no longer inhabits this earth.

Time and circumstances effect sad changes even in the tenderest heart, and too often shut out almost every feeling that is not selfish. Ambitious of renown, burning to win himself a glorious name, man goes forth into the world determined, at all hazards, to effect his purpose. Fame is his idol; and as he plunges deeper and deeper in the turmoil of a stormy existence, all else is forgotten. His sympathies are gradually withered, the springs of affection dried up in his bosom, the gentle ties of love and friendship which were twined around his heart, binding him to his home, his kindred, and his race, one by one, are broken, and at last he stands alone. He heeds no longer the widow's wail nor the orphan's cry, but as the laurels are thickening on his brow and his stern heart grows sterner, he proudly imagines, that happiness will ere long be his. But experience soon teaches him a different lesson. He learns that glory, though it encircles the name with a halo as bright as the tints of a rainbow, can never shed one solitary ray upon the heart. He feels that among all the fawning sycophants who surround him, there is not one who cherishes for him a spark of affection. Whatever may be the sentiments of their lips, he feels that envy and hatred alone fill their hearts. He is sick of heartless adulation. He remembers the true affection that he has idly cast away, and as nature stirs within him, he would give every leaf which fame has twined about his brow, to know that there was, in the breast of one human being, a fountain of love and sympathy that would gush for him.

Not altogether unlike this, is it frequently found in the humbler walks of ordinary life. In the untiring, perhaps honorable, zeal for professional reputation, in the restless anxiety for the accumulation of wealth, how often are the finer feelings of the heart left uncultivated and the tenderest sympathies of the soul swept away, or buried in the rubbish of glittering dust or 'learned lore.'

If mankind would awake from their dream of selfishness, they could not but see the wretchedness and misery, which in their most squalid forms are continually crossing their path: and seeing them, the feelings of compassion and sympathy, that nature has implanted in every bosom, however long they may have slumbered, would revive and prompt them to stretch forth the hand of christian charity, and administer relief.

The whole course of our Savior's life was one of sympathy and kindness. To his compassion and love for others, he sacrificed every earthly honor, and as a last and glorious boon he gave up his life for the world. "Greater love hath no man than this, that a man lay down his life for his friends." C. M. S.

PROGRESS OF TRUTH.

Br. Menzies Rayner, of Portland, says in the last Religious Inquirer, "On Monday evening 21st we had a lecture at Cape Elizabeth, two miles from Portland. A large convenient Hall was entirely filled with, apparently eager, and very attentive hearers.—Among them was an elderly Methodist preacher, by the name of Nason, who, at our request, readily offered the concluding prayer. He appears to have no prejudices against the doctrine of impartial and universal grace. We wish the temper and conduct of all our Methodist brethren corresponded with his: for, 'Behold how good, and how pleasant it is for brethren to dwell together in unity.' The rage for four days' meetings is fast subsiding in these parts, and throughout the state of Maine generally. They are now like the visits of angels, 'few and far between,'—spiritless and inefficient, and barren as the drought in summer. What will be the next plan for converting the world? and who shall have the honor of inventing it?"

When we best serve our fellow beings, we best serve ourselves. It is a pity that men will not learn that the only way to happiness is to do good. There is no danger of loving ourselves too well, while we love our neighbor as well, and God still better.

DIED.

In Clarendon, Vt. on the 16th inst. Rev. SAMUEL HILLIARD, aged 83 years. He was a soldier of the Revolution; and one of that patriot band, who assisted in achieving the victory at the battle of Bennington: since that time he has been an ordained preacher of the doctrine of the final Restoration of all mankind. He continued till a few days previous to his decease, in the enjoyment of uninterrupted health, and to the very hour of his death, in a firm belief of the truth of that doctrine, which it had been the principal business of his life to inculcate.—*Rut. Her.*

NOTICE.

"The Ladies' Dorcas Society," will meet on Wednesday, 14th inst. at Mrs. Hammond's, 418 Grand-street, at 2 o'clock, P. M.

LETTERS AND REMITTANCES.

Received at this office, ending December 7th.
F. P. A., \$5, Trumbull, Ct.; G. W. B. and P. M., Danbury, Ct.; P. M. Reading, Pa.; A. W. T., New-Orleans, La.; N. F. and P. M., She-shequin, Pa., \$1 each; L. C., Oxford; U. C., \$2; Z. B. O., Huntington, L. I., \$4; A. W., Wells' Corner; P. M., Little Falls; H. F., New-town, Ct.; A. C., Saugatuck, Ct. \$2.

RELIGIOUS NOTICES.

Br. ROBERT SMITH, will preach at Bridgeport, Conn. to-morrow, Sunday, 11th inst.

Br. HILLYER will preach at Middleville, N. J. on Sunday, Dec. 11, forenoon and afternoon; and at the Academy in Camptown in the evening.

FOR THE CHRISTIAN MESSENGER.
CHILD'S HYMN FOR THE SABBATH.

Thou, who with kind, indulgent hand,
Hast placed me in this happy land—
God of the Sabbath!—may I be
A good, obedient child to thee.

My heart may no vain murmurs swell,
Or reach the lips where praise should dwell;
Nor in mine eye may there appear
One sullen or rebellious tear.

Oh, may I ne'er forget that thou,
Hast planted health upon my brow,
While death is left his arms to twine
Round many a form as young as mine.

And when to thank thee for thy care,
I clasp my little hands in prayer,
May there be near no dream of play,
To chase my thoughts of thee away.

C. M. S.

LIVING WATERS.

BY WILLIS G. CLARK.

"Ho, every one that thirsteth, come ye to the waters."

Wanderer in a weary land,
Fainting 'neath the sunny ray,
Seek the fountain near at hand,
Toil no longer on thy way;
Here are waters running o'er;
Drink of them and thirst no more.

Pleasure's votary, thirsting still
For delights unmix'd with pain,
Seeking yet some little rill
Where thou mayst refresh again,—
See the fountain running o'er;
Drink its waters! thirst no more!

Mourner, in this vale of tears,
Thirsting after perfect peace,
Looking on to future years,
Dark and desolate as these;
Here's a fountain running o'er,
Drink its waters—thirst no more.

Parent watching o'er thy child,
Giving every earthly thing,
Lost in wishes vain and wild,—
To this fount thy children bring,
And of waters running o'er,
Let them drink and thirst no more.

Rosy youth and hoary age,
Journeying in this world of strife;
Youth and maiden, child and sage,
Freely drink the stream of life;
Here are waters running o'er;
Drink of them, and thirst no more.

WINTER.

It is the province of true wisdom, to endeavor to derive gratification or instruction from every object around us. There is nothing, however forbidding it may appear, which does not contain some materials for profit, or there is scarcely any flower from which the bee cannot extract some portion of sweetness.

Winter, with his frosty breath, and his brow encircled with a snowy wreath, is not certainly at first view, a very prepossessing personage. His form seems to have withered the flower, stript the trees of their foliage, and scattered desolation over the plain. Still he comes not with hostile intent, but rather to increase our enjoyments, by varying them. Men are fickle beings; the sweetest luxuries soon pall upon the taste, and they sigh for something else, though conscious that it will be equally unsatisfactory.

Whatever may be the condition of man, the influence of the seasons is the same to all, who leave it to its operation. The bright beams of summer shine as cheerfully around the servant as his master; and the perfumed gale breathes as deliciously over the senses of the cottager as the prince. Here Nature proves herself an impartial parent, and extends to all her children a rich profusion of blessings. We learn from this, also, the consoling truth, that although the purposes of infinite wisdom have caused diversity of circumstances, yet the tender mercies of God are over all his works.

Winter, besides its important effects upon the earth, in preparing the way for another harvest, has accompanying blessings, which are highly valuable. It is a season of repose to many—when man enjoys the rich fruit of his labors, and has more leisure for the cultivation of his mind, and the improvement of his heart. The gifts of Providence are rendered more valuable by the necessities of winter. During the season for exertion, the prospect of the approaching tempest gives an important stimulus to industry. For the want of impulse, those countries which enjoy an uninterrupted summer, are generally inhabited by an indolent and degraded race, and the earth being neglected, famine and indigence more frequently prevail, than in climes where existence depends on vigilant application.

Those who are "in populous cities pent" are not without advantages from this season. At no period are the comforts of life more highly appreciated, than when the storm rages without. Then the contrast of the cheering fire-side, the plentiful board, and the charms of social intercourse come home to the heart, and inspire a deep consciousness of the value of these blessings. Men are taught to feel their mutual dependence, and to perceive that the injunction to love one another comprehends at once their duty and their interest.

Nor will the serious mind be at a loss, for an impressive moral from the scene. It reminds us, that all things here fade like the flowers of the field; and that the season is coming, when those who may have dissipated the summer of life in indolence and folly, will feel the appalling conviction that they are indeed, "*poor, blind, and naked.*"

HEAVEN.

Heaven, according to the often quoted expression of our Savior, is "within" us. It is a quality of the soul, something we bear about with us; not as outward good, but an inward peace and joy. It is disposition, temper, the character of the affections and habits, which constitute it; not change of place, change of external condition.

'The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven.'

The guilty and conscience stricken one may fly his home, his acquaintance, his country; he may traverse oceans, and deserts; he may hide himself in impenetrable solitudes, but his foe still pursues him, conscience still wields her iron scourge. He may flee away, but not from himself; not from his own mind and thoughts, and they are hell. It is not outward torture, not material fires which make it. It commences not with the future life; it begins now, begins with the first moment of conscious guilt. There is a hell of pride, and envy, and worldliness. Every torturing recollection, every anguished thought, the apprehension, the fear, the shame, that appal and rend the heart of the sinner, are so much of hell undergone now.

And so of heaven. It commences with our fitness for its joys, commences with the first virtuous feeling and act of the soul. We enjoy just so much of it as we possess true goodness on earth. It is not any thing foreign to the mind itself; it is a character or condition of the soul, which causes it to be at peace with itself and fits it for the pure gratifications of a moral and spiritual life. It is, to use a quaint but expressive phraseology, the 'life of God in the soul'; it is the breathings of the holy affections; a spirit moulded into a resemblance of God and united with him in humility, in fear and love. This is heaven.

Little minds endeavor to support a consequence by distance and hauteur. But this is a mistake. True dignity arises from condescension, and is

supported by noble actions. Superciliousness is almost a certain mark of low birth and ill breeding. People who have just emerged into greatness, think it necessary to maintain their superiority by a proud look and a high stomach. The consequence is generally hatred and contempt. In fact, this proud, high bearing reserve is a great crime. Every person who bears the image of his Maker, is entitled to our attention, and indeed our benevolence. Inferiority is of itself a sufficient burden, without being aggravated by ill-nature or neglect.

The influence of true religion is mild, and soft, and noiseless, and constant as the descent of the evening dew on tender herbage, nourishing and refreshing all the amiable and social virtues; not rattling as a Summer shower, rooting up the fairest flowers, and washing away the richest mould in the pleasant garden of society.

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